

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST FROM LIBERIA.

By the barque Madonna, which arrived at New York on the 3d of June, we have tidings from the Colonies up to the 24th of April. The Liberia papers, to near that date, contain articles of uncommon interest, and we avail ourselves of their contents to make out the greater part of our present number. From Gov. Russwurm's letter, bearing date March 11th, we learn that excepting the “War Palaver,” every thing is going on prosperously as usual. Below we append a certified list of the officers of the colony chosen by the people, and also the usual appointments by the governor. It will also be perceived, by the register's report, that the births in the colony continue to be in advance of the deaths—a sufficient comment upon the unhealthiness of the climate.

We learn that a very large company of missionaries of the English Church, 28 in number, bound to Understone interior to Badagry, stopped at Cape Palmas some time since. Among them is the Rev. Mr. Crowder, who was formerly a re-captive, but since educated in England and regularly ordained. “He is a very unassuming man, and has the greatest confidence reposed in him, certainly in a commercial point of view, as his name must appear on every set of bills drawn for missionary expenses.” A good comment this, upon the jealousy with which our missionary boards view coloured men.

We learn with regret that our old and esteemed friend, Mr. B. V. R. James, has left the A. B. C. F. Mission at Gaboon, and returned to this country. We sincerely hope he will not abandon Africa where he can be so eminently useful. He is much wanted there, if for nothing else, as a standard for comparison with other missionaries, and an example to the colonists.

Our extracts from the Liberia papers will contain sundry notices of the Grebo war, but the following sketch of it, in a letter received from the Rev. John Payne, who is located in its midst, gives us the facts of the case up to the 11th of April.

“It will be interesting to you to learn, if you have not already done so, that the natives around us have been in a state of warfare the last two months—the Grahway and River Cavalla people having combined against

this place. It originated in a quarrel about land on the Cavalla river, and has so far resulted in a loss to Grahway and Baphro's town of some seventy-five men! to the allies, and the smallest of the Half Cavalla towns, of about twenty-five men. The war has been characterized by more courage and a greater loss of life, than I ever expected to witness amongst the Greboes. It was designed, I think, to root out this people, against whom, you know, Grahway and the River Cavalla towns have ever cherished the most bitter hatred. So far Half Cavalla has shown itself more than a match for all of them together. On the 31st of March it sustained a simultaneous attack on both sides, by the whole strength of Grahway on the one hand, and of the river towns on the other; but after four hours fighting with the Grahwayans, and two and a half or three with the River people, they were all driven off, with the loss of some of the principal men at the river, and, in the afternoon of the same day, of Baphro's town. After this, the river people begged. Although the affair is not yet settled between this people and Grahway, there is reason to think both parties wish it was; and I sincerely hope that the interposition of Gov. Russwurm, which I have invoked in the case, may be effectual in terminating a state of things which, though not involving us in actual danger, you may judge is by no means pleasant.

Mrs. Payne, who continues well, joins in kind regards to you.

I remain, sir, yours respectfully,

DR. JAMES HALL.

J. PAYNE.

OFFICERS OF MARYLAND IN LIBERIA, FOR THE YEAR 1845.

Appointed by the Maryland State Colonization Society.

JOHN B. RUSSWURM, Esq., Governor.

SAMUEL F. MCGILL, M. D., Colonial Physician.

ELECTED BY THE PEOPLE.

Vice Agent—A. L. Jones.

Counsellors—John D. Moore, N. Jackson, Jr.

Sheriff—J. E. Moulton.

Register—P. F. Sansay.

Treasurer—W. A. Prout.

Selectmen—W. H. Neal, N. Tubman.

Committee on new Emigrants—P. Briscoe, John Jackson.

APPOINTED BY THE GOVERNOR.

Colonial Secretary—W. A. Prout.

Colonial Storekeeper and Collector of Revenue—D. C. McFarland.

Assistant Storekeeper, Mount Tubman—H. Hannon.

Justices of the Peace—A. Wood, W. A. Prout, Stephen Smith, Alexander Hance, Charles Harmon, Henry Hannon.

Teachers of Youth, Ladies' School—P. Gross. *Free School, No. 1*—J. E. Moulton.

Measurers of Lumber—H. Hannon, P. F. Sansay, Hanson Moulton, Jos. Thomson.

Measurers of Buildings and Carpenters' Work—P. F. Sansay, John D. Moore.

Inspectors of Shingles—Thomas Dent, G. Hardy, Alfred Dent.

Manager of Public Farm—Joseph Oddley.

Constables—P. Briscoe, Chas. McIntosh, Stephen Tubman, H. Moulton.

Surveyors of Public Roads—Holmes' Road District—C. Harmon. Duncan, Hardy and Hance Roads—Levi Norris. Maryland Avenue and Tubman Town—W. Tubman. Harper Village to Hance Road and Maryland Avenue—N. Jackson.

REGISTER'S REPORT, FOR 1844.

Births, 29.—Deaths, 25.

EXTRACTS FROM LIBERIA PAPERS.

[From the Luminary of the 26th of February.]

REPORT UPON THE DEATH OF THE REV. SQUIRE CHASE.

All who remember that holy man and Christian minister, to whom the following preamble and resolutions have reference, will also recollect that he was suddenly removed from the scene of his earthly labors in 1843, while attending one of the Northern Conferences. In '44 at the session of the Liberia Conference of which he was a member, when the question in the discipline was asked, "Who have died this year," strange as it may seem, not an individual present thought to mention his death. His memory had been treated with merited respect, in an obituary notice written by brother Ninde, the knowledge of which fact, and his having died away from us in the United States, contributed no doubt to our omission. Our recent conference in '45 felt called upon to refer to this providential bereavement in which we were so deeply afflicted, and had suffered so great a loss: though their notice of it is not probably what it would have been, had they bestowed themselves upon the subject in time.

Whereas, in the year 1843, this Conference was most unexpectedly and suddenly deprived by death, of our late lamented Superintendent, the Rev. SQUIRE CHASE, while in the United States for the purpose of visiting his family; and whereas, at the session of our Conference, in 1844, in the hurry of conference business, we committed the oversight of neglecting to notice his death in the usual and proper manner; for which our high esteem for his services among us, leads us, both to regret and apologize:—Therefore,

1st. *Resolved*, That we cheerfully bear our unanimous testimony to our approval of the course he pursued while with us as our superintendent—to our entire confidence in his judgment and opinions—his deep piety and devotedness, as a Christian, a Minister, and Missionary of the cross of Christ.

2d. Therefore, *Resolved*,—That we do deeply regret our neglect of a timely, public, and suitable notice of him, and here unite in an expression of our sorrow, that that branch of the church, of which he was a Minister, has been providentially deprived of one, so competent to elucidate and defend its doctrines, administer its discipline, and have the pastoral charge of its members.

3d. *Resolved*, That we here express our feelings of condolence with his bereaved widow and orphan children, in the great loss which they have sustained; and most fervently pray, that the consoling promises in God's holy word, made to the widow and the orphan, may, in their experience, be abundantly fulfilled unto them.

4th. *Resolved*, That as the best tribute which we as a conference can pay to his memory, we will unite in an endeavor to copy his Christian example, emulate his ministerial usefulness and virtues, and listen to his parting advice.

F. BURNS, Com.

Edina, January 10th, 1845.

FROM CAPE PALMAS.

By the arrival of the schooner *Primus* from Cape Palmas, we learn that there has been some considerable disturbance between the Graway and Cavally people. These natives are located betwixt the lower extremity of the territory owned by the Maryland Colony, and the Cavally river, somewhat contiguous to each other. The cause of the difficulty appears to have been the opening of a road, either by or under the sanction of the Colonial authorities, leading back to some of the tribes more remotely settled from the sea-shore, so as to afford them increased facilities for bringing their camwood, ivory, and other produce to the colonial market, and thereby save what is called the *bush people*, from the exorbitant exactions to which they would otherwise be liable from the tribes living on the beach, through which they must necessarily pass. Against the Cavally people availing themselves of the benefit of this road, the Graway tribe entered their protest. The former persisted in the exercise of what they deemed their right; and as the latter would not recede from the ground they had thus arbitrarily taken, an open rupture was the consequence. We are informed that they met to "talk the palaver," but instead of coming to an amicable adjustment of their differences, they rose upon one another, and on both sides killed fourteen men—eleven of those from the Cavally, and three from the Graway tribe. Governor Russwurm has interposed an advisory influence, and with good effect too, at least for the present. That this cessation of hostilities will continue long we are not assured, as we understand the Cavally people say, they have lost too many men to let the matter sleep so, without, at a more convenient season, another attempt to avenge their wrongs.

The Rev. John Payne, living at Half Cavally, has come up to Mount Vaughan for the time being. We are glad to hear that all the missionaries are doing well. The *California* which left here a few days since, with a recruit of missionaries for that mission, had not yet arrived. Things in the Colony prosper as usual.

MOVEMENT AMONG THE PEOPLE OF COLOR.

From papers recently received from the United States, we understand that a number of the people of color in the city of Baltimore have formed themselves into a society; the express object of which is, to obtain information, by correspondence with persons in Africa, and others having a knowledge of the place, about the Maryland Colony at Cape Palmas. We hail this association with feelings of decided favor, and would bespeak for them, as far as our influence extends, all the information, that in their correspondence, they may require of us. But this is not necessary: for our friends are not, and we believe have not been backward to give information upon subjects of general interest when they have been applied to for it. And more than this, such an association, having such strong claims to the knowledge and veracity of our friends, in reference to the subjects of inquiry, will find a ready audience without our recommendation to give them acceptance. We hope our friends in the states will show themselves liberal in their search for truth, upon statements with the correctness of which, they have the right to be acquainted, if they take the pains to inquire,—without any special reference to their intending or not intending subsequently, to make Africa their home.

NAVAL INTELLIGENCE.

We learn from the brig *Truxton*, direct from Port Praya, that up to the time of leaving, the frigate *Macedonia* had not been relieved—though relief was daily expected. Not a man on the sick-list. Commodore Perry was in excellent health.

Of the sloop *Preble*, we have not the same cheering intelligence. In going upon duty up the Bissaou river,—situated on the African Coast nearly opposite the Cape de Verd Islands—to look out for American property exposed there to some hazard, such was the detention of the vessel in the discharge of her duties, that nearly all on board took the fever, which up the rivers of that part of the coast, is unusually virulent. The fever continued to seize and prostrate its victims, after their return to the Islands: so that we learn by the *Truxton*, that two of the officers are dead and about twenty of the men.

It is reported that an English man-of-war, which was up the river at the same time, lost *all* her men.

We learn from Dr. Holmes, of the *Truxton*, that all on board of her, are well.

[From the Luminary of the 12th of March.]

Mr. Editor, Sir,—As I am aware that the civilized world are anxious to know more about Africa than it is possible for any man to know only being acquainted with the sea coast, and as more correct knowledge is attained to, only by a better acquaintance with the interior of this country, I have thought it may be somewhat interesting to the readers of the *Luminary* to see an account of a short trip which I had the pleasure to make into the country in company with His Excellency Governor Russwurm.

About the middle of the month of December, 1844, the Governor of Cape Palmas, invited me to accompany him to Dena, a very notable native town, situated on the Cavally river about thirty miles from its entrance into the ocean. I accepted the invitation readily, having long wished to see more of the customs of the people, and the situation of the country; and being informed that Dena is a point from which communications may be forwarded to several tribes, and at which access may be had to hundreds and thousands of the heathen. The Governor pitched upon a time when we should go. Preparation was made by preparing provision and procuring native hands to carry it and bedding and other things which was necessary for the trip. The Governor kindly offered me a jack to ride, as that was the means by which he intended to go himself. But I did not accept the offer, because I had provided a better conveyance—the way into the country being so very rough and disagreeable, and being only paths made by heathens, and not roads, therefore too disagreeable for an animal to travel, though it be a jack, or a civilized man. Knowing this I invented a vehicle, for which I know no better name than a Missionary Carriage.

This carriage is made with one wheel, about three feet in diameter, on which there is placed two pieces of wood horizontally about two feet apart, and about eight feet long. These pieces are supported by pieces of iron fastened to an axle passing through the hub of the wheel. These pieces of iron are like a stirrup inverted, fastened to the horizontal pieces of wood about the middle, making the weight to rest directly over the wheel. There is fastened to the horizontal pieces of wood, two wooden springs on which there is a seat placed for a man to sit on, on which he may sit with as much comfort, as if he was in a stage. This carriage is conducted by means of

two men, both of which and the wheel go in the path. With this carriage, a man may travel thirty miles in a day, all the weight being on the wheel, and the men having but little to do, but to hold the carriage erect, and to walk along, they travel about as fast as they would walk. Native men may be hired for 25 cents per day, this surely is the best way a man can travel in heathen Africa.

But to return to the commencement of our trip. As the Governor's business and mine in the country was somewhat different, his being I believe to open an access to the native tribes, which had never been done by the people before, and my business being to ascertain the condition of the people connected with Missionary enterprises; the Governor started a day sooner than myself, intending to go as far as Barrakka and wait for me, as he had business to do there. This is a very large town about fourteen miles distant from Cape Palmas, where we have a mission station. The people of Barrakka have been at variance with the colonists for several years, but Governor Russwurm has effected a reconciliation which I believe is quite satisfactory to both parties. He has built a mission-house for us there, and we have a missionary among those several hundred heathen. This brother teaches a school at which we support 10 boys at the expense of the mission.

I left home the next day after the Governor, intending to visit our other stations, three in number, not precisely in the same route, and spend the night with one of the brethren, and meet the Governor the day following at Barrakka, according to arrangements. Our schools I found in good condition, and spent the night very agreeably with brother F. Lewis, at one of our stations known by the name of Gilliboh. I left Gilliboh about half past 10 o'clock, and at 12 I was at Barrakka. This being Saturday, we concluded to stay at Barrakka until Monday. We of course spent the Sabbath with hundreds of heathen, the first Sabbath I ever spent among so many, knowing so little of God and religion.

I proposed preaching to our teacher, who said he would try and get all things ready. But he could not get the people to come together until late in the afternoon. But at last we had a house full; and perhaps a more dense mass of ignorance and superstition, a man never addressed from the sacred scriptures. By means of an interpreter only could I speak to them, and give them to understand that I was going to get upon my knees and ask God to do good for them, and requested them all to get on their knees. Many of them bowed humbly, while others laid down flat on the floor, and others I was informed stood nearly on their heads.

After prayer I told them I was going to speak God's word to them. I attempted to explain some of the sacred word of God to them, to which they gave great attention and in which they seemed to take much interest.

After I was through, I inquired if they believed what I had been saying? They answered in the affirmative. I asked if they liked it? their answer was "yes,"—and I must confess my opinion, that faithful missionary efforts in Africa will succeed in converting to Christianity thousands of these poor heathen, was very strengthened and increased.

AMOS HERRING.

Monrovia, Feb. 29th, 1845.

Mr. Editor,—In the columns of your paper, the first issued since you entered into the editorial arena, there are several communications respecting the spot of land on which we have the happiness to live, which originated from a desire on the part of him, to whose care the first emigration to this

country was committed, to obtain a more eligible and healthier location for them than the place at which they then sojourned.

These communications are well calculated to create in the breast of every Liberian, no ordinary degree of interest. They represent the individual for whom they were made, in a light not very unlike the merchantman in the gospel, seeking good pearls—for he was in search of a suitable asylum for the distressed of *Columbia's happy land*, some of whose hearts began to expand and desire that equality for which they were destined, but for which they sighed in vain in that land, whose avowed sentiments are, that all men are created equal—that they are endowed by their Creator with certain unalienable rights—that among them are life, *liberty* and the pursuit of happiness.

Sixty of them had already migrated to this country in search of a spot where to place the soles of their feet. In the choice of a place for their final location, it was manifestly the desire of their Agent, Mr. Bacon, to have an eye to healthiness, and as this is seldom found in low regions on this continent, on account of the miasmatic swamps that are generally in such places, an eligible one was preferable. This then was the place; and notwithstanding it may not be considered the healthiest of the colonial settlements, yet it was the best in view of their circumstances. It was adapted to their diminished condition. Healthiness and eligibility were not the only things to be considered and desired, for it should be remembered that the number of the first emigrants to this place was small, only sixty, two-thirds of whom no doubt were women and children. Had they been located in any other place they would have been among a more formidable, savage and blood-thirsty people, and in their contest with them might have been entirely overcome; but by being located here, they come among a people the most unlikely of any natives on the continent of Africa to subdue and massacre them. This may be regarded by some men as a mere trifle, when they inquire Why was not the settlement made on the part of the coast abounding more with commercial products? Had they been located on such a part of the coast, they would certainly have been among a people of not so timid a disposition, and far more serious would have been their contests with them. Their being conducted to this place cannot be considered a trifle, for it was not accidental, but by the direction which an all-wise God vouchsafed. It was a great advantage to the first emigrants to Liberia to have been situated here; nor is this the only advantage that accrued to them; commerce and agriculture, the supports of a nation, were in their favor as they are now. If commerce were the desired calling, all were permitted to engage in a kind that was not so flush as to excite covetousness, absorb their affections, and make them forget their God, nor too small to supply them with their daily bread. Even so it is now; all may engage in commercial enterprises from the greatest to the lowest. If agriculture, the soil justified their undertaking, as the success of certain individuals in the sugar-making and coffee raising business, have demonstrated.

With this, our final earthly home, we feel contented, and envy not the European, being confident that the plan was not concocted by the unassisted minds of men, but that in the commencement and prosecution of it, the Most High was with them, and designs still to be with us on these distant shores.

Respectfully,

Monrovia, Feb. 20th, 1845.

JAS. S. PAYNE.

ANOTHER WRECK.

The schooner Manchester from Baltimore, but fitted out the last time in Boston, for a voyage to the coast of Africa, was wrecked a few days since

near Cape Mount. In Boston many suspicions were awakened as to the kind of traffic into which the owners of the Manchester proposed engagement after her arrival on the coast. So faithful and positive were the port authorities, that the Custom House brought to her side a revenue cutter, ordered every thing out of her hole, tearing up some of her inside work, but found nothing that had not passed under the usual Custom House inspection. Shortly after the arrival of the vessel in the Rio Nunez, the captain, Mr. M. S. Gordon, of Portland, Me., died. The second mate quickly followed the master to the solemn tribunal of another world, and the vessel was left for the time being in the charge of Mr. Thomas Turner, the mate, from whom we have these particulars. Subsequently a Mr. John Faber, for many years factor at the Rio Nunez, was placed over the cargo, and the vessel started for the leeward; but in getting away from the river, she lost one anchor and broke one fluke of the other. In this almost anchorless condition she came to Cape Mount, and in endeavoring to round to there, it being night, an unperceived current, against every effort that was made, after discovering that the vessel was drifting, swept her into the breakers, which together with a heavy ground swell, threw her on the beach. The natives in the neighborhood of the wreck, not willing to treat such a "*God send*" with indifference, quickly assembled in great numbers upon the beach, many of whom soon made for, and covered the deck of the vessel. They were several times driven off by the hands still remaining on board. but they returned in such increased numbers, as to render further resistance impracticable, nay dangerous—as they readily found their way to the spirits on board, with which they without restraint regaled themselves, and under the intoxication every where apparent, became so infuriated, as to make a longer stay among them extremely perilous. They are said, on their first approach to the vessel, to have possessed *benevolent* intentions, as individuals in the employ of Mr. Canot, for the protection and security of the cargo; through which means, some of the goods was committed to them to be taken on shore. But very soon as large packages as they could stand under, were found to be going in every direction. The knowledge of this fact, their intoxicated state, great numbers, and distinctly understood purpose to rob the vessel, induced those yet remaining on her deck, to seek safety in the best manner possible. They accordingly made the best of their way to the shore; but on gaining the beach they were treated with very little ceremony, being robbed of nearly every thing they had with them, thus showing that the vessel and cargo, without the few saturated clothes of the poor shipwrecked mariners, were not sufficient to satisfy the voracious cupidity of unenlightened human nature.

Much suspicion has rested upon the Manchester here, as well as in the Boston Custom House, as to her intended destination. We pretend to know nothing about it personally, any further, than that the report associates with her history on the coast, some circumstances which go to confirm the suspicions entertained of her, that on her homeward-bound voyage, she would carry a cargo of contraband live-stock, alias, *slaves*. There are those near us, to whose official guardianship American commerce on this coast is committed. We have every reliance upon their vigilance and fidelity in such matters. If guilt is any where to be attached, the person and place, will no doubt be known.

SOMETHING NEW.

Not long ago a deer was killed at Cape Palmas of an unusual color and very singularly marked, being white from the top of the fore shoulders back-

ward, including the fore and hind legs. Forward of that point, the head, neck and ears, down to the brisket, were all perfectly black; in appearance at first sight, like a black cape thrown over those parts.

The horns were smooth, and dangerously sharp, as some of the dogs pursuing him had sorry experience, two of them being killed. On being started, he betook himself immediately to the water, from which he could be dislodged only after death.

The Government of JAMAICA is warmly discussing the question, whether in the present state of affairs, the recommendation of the merchants to import from the East Indies 5000 coolies for laborers ought to be acted upon or not; and whether Jamaica like Demarara, shall consent to borrow half a million of money for the purpose of their transportation. There must be *gall* somewhere in the laborer's cup, or the Colonial governments in those Islands might obtain more help from the working classes than they do.

The inhabitants of RAGGED ISLAND have been reduced to almost the last extremity for want of food, "living only upon what fish they could catch, and in several instances the last morsel had been consumed, the men had become so reduced as to refuse to work, on the plea of their being too weak. The few whites had assisted them as far as their stores would go, but with all it was getting so low that they would be in a state of starvation."

N. Y. Herald.

Certainly this is rather against emigrating to the West Indies, as a place of abundant supply, and superior advantages.

(From the Luminary of the 25th March.)

CAPE PALMAS AGAIN.

In our second number it will be recollected by our readers that we alluded to the war among the natives near Cape Palmas. We gave what information we then possessed, procured from the best authorities within reach. The following extract of a letter from Dr. McGill to a friend in this town, with which we have been favoured, will show the progress of the bloody strife up to the first of this month.

The *cause* of the war is attributed by the doctor to a different source than we gave. Our authority seemed to think that the cause here assigned by the doctor, was only an *apparent* one, pleaded for the sake of giving to the part acted by the Grahway people a greater show of justice; but that the cause as given by us was the *real* one. We have no doubt now but the doctor is the most correct.

He says, "The circumstances that led to the war were these. The Half Cavallas laid claim to certain farm-lands, which the River Cavallas disputed. Each party attempted the occupancy of the disputed territory, and were as often driven off; but no lives were lost. This state of things created bad feelings, and both tribes, or rather large numbers of the disputants met on a branch of the river in canoes, where a fight with clubs ensued. Both parties were injured. They were re-inforced from their respective towns, and in the affray many were desperately mauled on both sides. The Cavallas took nine Half Cavallas prisoners. On counting, one of their own men was missing, but he was afterwards found in the river with his head crushed; and hereupon they cut off the nine heads of the said Half Cavalla unfortunates. The Grahway people had nothing to do with the palaver, but native-like they stole upon the empty, or nearly empty Half Cavalla towns, commenced a club fight on their own hook, and attempted to set fire

to Half Cavalla. Old men, women, and boys were the only ones left to keep them off. The Grahways clubbed two or three to death, and carried off two prisoners. You may judge of the surprise and indignation of the Half Cavallas on returning home worsted from the river: for all this occurred the same day. But what is more grievous, the Grahways coolly and deliberately cut off the heads of the two prisoners they had taken.

In this state of things Governor Russwurm went down, and took King Freeman with him. The Governor called the palaver. The Half Cavallas were willing to be friendly with River Cavally people, but could not shake hands with the Grahways.

Feb. 28th. The natives down here are engaged in war with each other. Sanguinary and destructive too it has proven. The war is between the Grahways and River Cavally people, against the Half Cavallas. On the day of our celebration, the 22d instant, whilst we were marching in procession, we heard guns and saw the smoke of burning towns. I left the ranks, got my little apparatus together, and in a canoe with two other Americans made for the scene of action. Taking the route by the lake, we met women and children flying at the top of their speed. We next met men wounded in every kind of way lying helpless in canoes. At the next nearest village to the scene of engagement, I was forced out of humanity to stop for a time in order to help the wounded. I counted twenty-five wounded, and then hurried on and reached the battle ground at Grahway. The victorious Half Cavallas had gone home in double quick time. Three towns were in ashes, and I counted on the ground before the town *twenty-two bodies*, heads all cut off, and the bodies dreadfully mangled. I then hurried on the track of the Half Cavalla people, who lived about three miles from Grahway, and on arriving, the first thing I saw *twenty-one* (human) *heads*.

Of the Grahways killed on the field twenty-two, wounded about forty, died since, four. Of the Cavallas, five killed, ten wounded, died since, two—making a total of thirty-three killed in the battle, which is rather unusual. The attack was an open one, a regular pitched battle, commenced about 11 o'clock, A. M. The Cavallas drew up a short distance off Grahway, the latter came out and arranged themselves in front. They set or stood talking in this way for nearly two hours, neither party being willing to strike the first blow. Twice they presented at each other, and twice sat down again. The third time the Cavallas arose, and the Grahways sat still. The Cavallas then poured in their fire, and a truly murderous one; at about twenty yards distance only. The Grahways arose, but too late, for they were minus nearly twenty men, and more than half the remaining number wounded. The Grahways did not at the first believe that the Cavallas were in earnest. They are preparing to fight again.

March the 1st. Nothing of interest has occurred since my last date, excepting that the Half Cavallas have again been up and demolished a few huts that the Grahways had again commenced building. All parties are afraid of the Cavallas."

The Grahway, River Cavally, and Cape Palmas tribes, are allies. This accounts for the strong sympathy which the Grahway people had in a quarrel with which they otherwise had no concern. The victorious Half Cavally, Rock Town and Fish Town tribes are allies also. Whether the tribes now in conflict will be reinforced by their respective allies, is a question of some considerable interest to the colonists at Cape Palmas, who would be most probably, in case of such an issue, immediately in the seat of strife. There are strong fears that this will be the case. Should it be, the entire beach, so far as the natives are concerned, for forty or fifty miles distant, will be lighted by the flames of a most bloody war, judging from what has been. This may not affect the colonists any further than it will cut off their

supplies of rice, and many other things for which at present they are principally dependent on the natives.

The Protestant Episcopal Mission station, for some two or three years established among the yet conquering tribe, will not probably suffer any loss so far as property is concerned, unless that tribe should be overpowered; in which event, its towns will likely be fired, and the mission premises situated in one of them, will be consumed in the conflagration. While these belligerent tribes are so hostile to each other, it is pleasant to learn that the missionaries, (and from the above communication, we judge the colonists too,) can pass and re-pass among them without the least apprehension. They will no doubt interpose their utmost influence for peace. The Methodist Missionaries are quite away from the scene of contention.

We know our readers will excuse us for introducing a column or two of ABOLITIONISM. 'Tis well to know how they *talk* the *palaver*.

AMERICAN ANTI-SLAVERY SOCIETY.

[Reported for the New York Observer.]

The anniversary of this Society was celebrated in the Tabernacle on Tuesday morning. The meeting was called to order by WM. LLOYD GARRISON, who said "That we may now proceed to record our testimony once more against the vilest oppression that the sun ever looked down upon, and in pursuance of our usual custom, to leave this meeting free to all who choose to offer prayer, an opportunity will now be given for vocal prayer by any one who may desire to offer it." A stranger arose and made a brief petition, after which the report of the financial operations of the Society was presented, by which it appears that during the past year \$8,565 have been received, and \$8,445 expended. The Society is out of debt. Extracts from the annual report were then read by Mr. Gay, and a motion was made for its acceptance, by

Mr. SANDERSON, a young colored man, from Massachusetts, who, in a few remarks characterized by energy and ability, expressed his encouragement and hopes in the prospect of the anti-slavery cause. He compared this meeting with one held ten years ago in Boston. He said that this was not a cause in which the interests of the colored man alone were involved. Standing where he did, he felt above such considerations. It was the cause not only of the colored man, not only of America, but of the world.

WENDELL PHILLIPS, Esq., offered a resolution, of which the following is the substance:

"Resolved, That having long since recognized and proclaimed the fact, that the only Exodus of the slave out of his bondage is over the ruins of the Union and the present sectarian organizations, this society rejoices that, in the matter of Texas, Southern madness has overleaped itself and signed the death-warrant of the Union: and that religious facts, yielding to public opinion, are sundering the covenant of death that has bound them."

Mr. P. said that he had, last May, taken the position that no abolitionist could look with other than feelings of gratitude on the probability that he might behold the rupture of our constitution before his "nunc dimittes" should be sung. And the church he regarded as a stranded vessel, past which the waves, lit up by the smile of the people, would sweep indignantly. He rejoiced that in the last twelve months, the nation has been borne onward, and the Union, which it was treason to whisper against, has begun to be spoken lightly of. The cry is no longer "Liberty and Union," but "Liberty with or without Union." What have we in the Union? in the

church? We have a policy under which slavery has grown up from 700,000 to 3,000,000. The church has been the great obstacle in the way of anti-slavery movements. We called on them for help, not doubting in our childish simplicity that we should receive it, and it was refused! The nightmare against which we have been struggling, was the falsely called Christianity! He proceeded to portray the immense influence of the pulpit in this country. Fashion and Literature, and even Government, are crushed down here by the overgrown, superstitious reverence paid to the New England pulpit. Twenty thousand pulpits, on every seventh day, call the people of New England to prayer. From the cradle to the grave, in grief or joy, at all seasons of sorrow or gladness, of want or abundance, the New Englander turns first and kindest to his religion and his teacher! The tone of his sentiments gives color to all the educational movements of the land. The heart dares not beat, except its pulsations be regulated by the religion of New England! The eloquence of Webster or of Clay, albeit echoed from the Rocky Mountains to Greece, is but a whisper compared with the daily droppings of the New England pulpit! And this is our great obstacle. Against all this we have to contend! Anti-Slavery is not a single idea! It strikes whatever is in its way. It follows the direction of the Irishman when leading an English friend into a Tipperary row—"Wherever you see a head, strike it." It takes no notice of the little entrenchments, behind which a cowering priesthood seeks to hide itself. (Loud hissing.) Those who hiss, don't know the strength of the church, the idol in whose behalf they hiss. They don't know the vigor of the mistaken religious sentiments of America. Religious as this people is, it has not begun to be Christian. I am a believer, a Calvinist. The little tribe of unbelievers who are now assembled in this city to strike out of existence the name of God, might as well try to wipe out the sun. Religion is at the fountainhead of humanity. It is universal. There is no nation but has it in its own peculiar form. But I mean to say that, deeply as this people are moved with their idea of right, the stereotype forms of religious effort, their spirit is not akin to that of the Great Master. I find Christianity and fellowship wherever I find bubbling up the freshest answer to the most humane instinct the present generation has known.

This nation has reached the very depth-of consistency in wickedness, and we rejoice to see society jostled as great vessels in a storm, for out of the convulsion good must come. He proceeded to speak of the immense strength of the South and of the slave-holder.

The question is asked, Why not unite, and put this down. I answer, When was a party found that could be led by a good man? It can't be. Why not ally ourselves to a party? Sedgwick and others did it, and what was the result? They mistook their vocation. They should have seceded from their party and then with waning numbers it would have trembled. Parties don't weigh truth, they count noses. Why not protest? Massachusetts protested. She exhausted the dictionary in protesting! She wasted a great deal of "excellent indignation," and with what result. South Carolina allowed that she had the best of the argument, but she had the best of the loaf. What cares the South for right, for principles, for the constitution? She sees only the \$120,000,000 of Slave property. She must and does hear the voice of civilization from across the waters. As when the earthquake at Lisbon sent ten huge waves across the ocean to the shore of Antigua, so she hears the coming wave that bears the doom of slavery. Mr. Phillips proceeded to argue for the dissolution of the Union, and the rupture of all existing church governments.

Mr. Garrison now introduced to the audience Miss Hitchcock, of the State of New York.

Miss HITCHCOCK was led to the platform by two or three gentlemen, and with great self-possession surveying the audience, she remarked that she always felt a delicacy in rising to speak when other and better speakers were present, and she had never felt so sensibly her weakness as at the present time. Yet there was no need of apology, and she would make none, for every one who had a voice, however feeble, should raise it in behalf of liberty; and she had no doubt that the speaker would be lost sight of in the dignity and importance of the subject before us. She proposed to discuss the Constitution of the United States, for it was a fact that some contend it is an anti-slavery and some a pro-slavery document. She would show that it was *pro-slavery*, so regarded by its framers, by our courts, by every officer of government, a compact formed to defend and propagate slavery. She would first cite the clause by which fugitive slaves are to be returned to their masters. God has said that you shall not send back a slave, but the North has agreed with the South that if the slave escapes to the free state he shall be sent back to his slavery. The South says our slaves will all run away and our plantations will be left desolate unless the North will help us, and the North says we will take care of you and your slaves. The South says we cannot carry on our traffic in the body and souls of men; we can't tear out the hearts of our fellow creatures and imbrue our hands in their blood, unless the North will stand by us in this horrible cruelty, and the North agrees to it. The whole military and naval power of the nation is pledged to the protection of slavery with all its abominations. The North is the protection of slavery. The accursed institution could not stand a single day, were it not for the support it derives from those who call themselves citizens of the free states.

This is the position of the North, and have they not been taught that resistance to tyrants is obedience to God. We praise the revolutionary spirit of our fathers, but we know if some Adams or Washington should rise there at the South he would be crushed by the armed force of the North. We the people have made the government, formed the army and navy, and we employ all these as means to perpetuate slavery in the South. And if a man wants to rise in political power in this country, he must stand on human hearts and be flooded along on a tide of human blood. He must rise to the very climax of villainy; he must make the degraded slave a stepping stone to power. Why the assassination of a tyrant by one who wants his place, is virtue compared with this refinement of diabolism. The memory of the regicide will be cherished with reverence, compared with the infamy of the demagogues of the present day, who thus tread upon the flesh and bones of their fellow-men to get into office. I know there has been much said about the preamble to the Constitution. But what is that? It speaks of a more perfect Union, but what is that but a sham. There may be a union between thieves and robbers, between pirates and murderers; and that is the only union formed by this Constitution. Every man who stands by this union is a slaveholder; that is, he occupies the place of a slaveholder, and must bear the responsibility. Miss H. then went on to speak of savages and cannibals as fit illustrations of the spirit of the men who formed a compact to protect slavery. They never intended to be just. They knew what was oppression; but they took from one-sixth of the population, property, wife, children, body, soul, and then say they mean to be just. Miss H. then depicted the horrors of slavery and the slave trade, and with great energy and some force of language, painted the dreadful tortures of the middle passage, and said we must feel all these before we are prepared fully to understand what sense of liberty they must have had who formed a compact that tolerated slavery, involving as it does the horrors of the slave trade. The framers of the Con-

stitution were not friends of liberty. To call them such would be to mock the understanding of men. They were despots and tyrants, and there is no word in the English language to describe the demonism of their character, and the very coolness with which they made the bargain, serves but to aggravate the infamous wickedness of the deed. They hesitated, as criminals always do, as a thief or a murderer before he perpetrates the deed. Benjamin Franklin proposed prayer. But to whom did they pray. Not to God, for he had no attribute to take side with the oppressor; but they prayed to Satan, to the father of lies, and he quieted their consciences, and strengthened them to do the deed. *I do not wish to say any thing against these men:* but they are worshipped as great and good men, and it is time their true character was exposed to the world. But I will not talk any more about this CONSTITUTION. It is only fit to be torn into pieces, and trampled under foot. And who is there here who will, at the next election, enter into this compact again. Not one, I hope.

Miss H. concluded, by reciting with admirable spirit and emphasis some indignant strains of poetry, in which the words "Down with the Union," "down with the blood-stained banner," were often heard amid a conflicting din of hisses and applause, at the close of which she descended from the platform.

Mr. Garrison then rose and in behalf of the female sex, and of liberty and humanity, thanked Miss Hitchcock for her speech. Mr. Garrison next introduced

W. C. BELL, Esq., of Kentucky, the partner of Cassius M. Clay, in the establishment of an Anti-Slavery paper in Kentucky. Mr. Bell took the floor and said: "I like that lady's spirit. It is the true Kentucky spirit. Perhaps she has never been South; and cannot speak from actual observation, but I can assure her and this assembly that she don't begin to describe the misery and crime and cruelty of which the system of slavery is the cause. I have a claim on the sympathy if not the respect of this assembly, for I became a practical Abolitionist 25 years ago. I had a colored woman suspected of having poisoned her children, and I sold her to a Methodist man who was in want of a servant and could not get one. I did not like to sell her, but my wife insisted on it, and as the slave was hers, I didn't like to interfere, and if I had, my wife has the true Kentucky spirit enough to resist." [Mr. Bell did not state what this had to do with his practical abolition.] I have not come to solicit aid; but to lay our cause before the people of the East. A majority of the people of Kentucky are in heart with you, and if you will approach them in a spirit of kindness and without denunciation, they will listen. I am opposed to denunciation any where and on any subject. Mr. B. mentioned the names of men in Kentucky who are friendly to the agitation of the subject. The Frankfort Commonwealth and the Louisville Journal are open to its discussion. All we want is a press to concentrate public sentiment, and the work will go on. He was proud to be engaged in it, and with such a noble fellow as his partner, Cassius M. Clay. He said that the night before he left home, as he was sitting by his table mapping out his trip to the East, his little daughter standing at his elbow, said, "Father, if I was a man, I'd glory in it." So do I. After a warm appeal in behalf of the Anti-Slavery cause, and seasonable counsel to be moderate in their expressions, he sat down.

Mr. GREW now rose to speak, but the audience beginning to retire, Mr. Garrison asked him to pause while he should read several notices, after which he proceeded until it was time to adjourn.

The business meetings of the Society are held in the Minerva Hall, Broadway, continued from day to day.

(From the New York Observer.)

NEW ENGLAND ANTI-SLAVERY CONVENTION.

A small number of people met in the Marlboro' Chapel at 10 A. M. on Tuesday morning. About half an hour after the time, F. Jackson, Esq., called the Convention to order, and on motion of Wendell Phillips, Esq., a committee was appointed to nominate officers; during its absence Mr. Garrison read the Prospectus of C. M. Clay's paper, and said that W. C. Bell, the agent of the paper, would be present during the convention. He also read the names of some subscribers for the new paper, among which we heard the names of Gov. Briggs, John Davis, Daniel Webster, &c. Mr. Garrison took occasion to disavow some of Mr. Clay's doctrines, such as gradualism and constitutional rights, and said abolitionists knew nothing of the legal rights of men stealers, but as the paper was to be a *free* one, and Mr. Clay was an honest man, they bid him God-speed.

The committee reported a list of officers, W. L. Garrison, President, and the names embraced several ladies who have often been heard of in this cause.

Mr. Garrison took the chair, and the business committees were appointed.

John Campbell Clure, a Scotchman, who said he was a newly imported article, was introduced and made a furious harangue showing the wicked apathy of the clergy in Great Britain, a set of men who served an apprenticeship of seven years at Oxford, and then turned journeymen to show the people the way to heaven, when it was an easy way, and he contrasted their apathy with the sympathy of the poor ditch diggers of Ireland in the wrongs of the slave. He said that he meant to speak his mind freely while he was in this country, whatever might be the consequence. He said that last week in New York he made a speech, and Alvan Stewart tried to get up a mob to mob him, because he spoke against the Constitution, but that should'n't stop him. He would speak, and tell the American people that if they had chosen such a man to be President who deals in the bodies and souls of men, he was proud to say that little Queen Victoria was not a slaveholder. He thought the church was the stronghold of slavery, and he hoped this convention would throw so many bomb-shells into the church, that it could have no peace till every drop of *anti*-slavery was wiped out of it. [Sensation.] No, no, I don't mean *anti*, I mean *pro*-slavery; that's what I want wiped out. He then spoke at some length of "the lads in black," the clergy, "men with a white handkerchief tied tight around their necks," and denounced them in unmeasured terms of abuse.

He was followed by Mr. Remond, a man of colour; and after he had spoken, the clergy were challenged to come forward and defend themselves against the charges that had been made,

The Rev. Dr. Osgood, of Springfield, rose, and in a masterly manner exposed the errors of these anti-slavery slanderers, rebuking their spirit, and setting forth in the words of truth and soberness the high claims which as a body they possess to the confidence of the people, as the friends of humanity.

He was followed by the Rev. Mr. Allen, who also made a noble stand in behalf of the truth against the vandalism of the convention.

This discussion was continued until the adjournment of the session.

The convention sits from day to day, open to all men and women to speak their own opinions on any and all sides of the question.

In the afternoon of Tuesday I dropped in again at the Marlboro' Chapel, and heard Wendell Phillips and Garrison in their wild denunciations of the church, the ministry, and more than all, the Union of the States. Phillips made an avowal this afternoon worth recording. He regarded the church

as the great bond of union between the North and the South, the East and the West; and he thought the most expeditious way of breaking down the Union was to destroy the united church. Therefore, he rejoiced when he saw the Methodist Church dividing, and the Baptist Church dividing, because he saw in these things the forerunners of the dissolution of the Union! [And these infamous doctrines avowed with the malignant coldness of an arch traitor, were applauded to the echo by a New England audience, within sight of Faneuil Hall and Bunker Hill. Shame on these cowardly and degenerate sons of sires who would blush in their sepulchres if they could hear their children speak.]

In the course of the afternoon, Dr. Osgood was again on the floor, standing up boldly in defence of the truth, and replying to the charges of these men. But it was breath thrown away. He might just as well have gone to Worcester, and preached to the madmen of the Asylum. Yes, and better, for they would have listened and *felt*, and perhaps would have believed.

SUBSCRIPTIONS TO THE CAPE PALMAS PACKET,

Obtained by Rev. John M. Roberts, 1845.

ANNE ARUNDEL COUNTY.

John Carr,	\$20	John Ridout,	\$10
N. B. Worthington,	10	G. Wells,	10
R. W. Gill,	10	Ann Sparrow,	10
Alfred Sellman,	10	S. H. Drum,	5
Dennis Claude,	10	D. J. Capron,	5
Henry Maynadier,	10	P. D. Sutton,	1
Thomas Franklin,	10		

CALVERT COUNTY.

John Parran,	\$10	George Peterson,	\$5
A. Somerville,	10	Dr. John Broome,	5
James A. Bond,	5	Thomas B. Gibson,	5
Richard P. Breden,	5	Zachariah Howes,	5
N. D. Sollers,	5	Jacob Breden,	2
Joseph T. Willson,	5	John Hooper,	2
George W. Dorsey,	5	Charles E. Bevan,	2

DORCHESTER COUNTY.

William T. Goldsborough,	\$25	James Cooper,	\$5
Thomas H. Hicks,	10	Levin L. Keene,	5
Henry Page,	10	William Woolford,	5
James Dixon,	10	Hugh Neal,	5
James B. Steele,	10	John Crawford,	5
Benjamin G. Keene,	10	Stanley Richardson,	5
Turpin Wright,	10	Nathan Richardson,	5
Thomas I. H. Eccleston,	10	John R. Keene,	5
James A. Stewart,	10	Thomas Hayward,	5
Dr. A. C. Thompson,	10	Thomas Barnes,	5
Hooper Rawleigh,	10	Algemon Hurley,	5
C. P. Straughan,	5	Joshua Breerwood,	5
Vachel Straughan,	5	B. H. Crockett,	5
J. C. Wright,	5	Robert Rawleigh,	5
Thomas Breerwood,	5	James Higgins,	5
Wm. Jackson,	5	Curtis Anderson,	5
Thomas C. Jones,	5	Elijah Hurst,	5
Thomas Esgate,	5	Thomas White,	5
Samuel Travers,	5	Samuel Patterson,	5
T. B. Traverse,	5	Dr. Joseph E. Muse,	5
George Mister,	5	John Webster,	5

